# The Bombay Guardian.

VOL XXV.—NEW SERIES.—No. 35. SATURDAY, OCTOBER 25, 1879.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

## WEEKLY REVIEW.

—THE *Bombay Gazette* does not like religious papers. No matter what kind of religion they advocate, they cannot please him. He has placed on record his opinion in terms the lucidity and logical force of which may be apprehended from the following extracts

No class of newspapers are less to the purpose than the so-called "religious papers," from the *Fountain*, that Sanctuary-hawked organ of Dr. Parker of the Holborn Viaduct, London, to the *Guardian*, that insipid organ of the High Church party in Bombay. In fact it is a misnomer to dignify them by the name of newspaper, but we know not what to call them—they are neither newspapers, nor magazines, and their dignity would be offended were we to call them pamphlets or tracts. "They are neither fish nor flesh nor good red her rings." Parasites of the newspaper press they are, if anything. When Bishop Mylne refused, with that soft answer which is understood to turn away wrath, to enter into a controversy with Dr. Meurin on the question of his assertion that the Roman Catholic Church contains "certain admixtures of corruption," every man of common sense, Roman Catholic or Anglican, applauded him for having pursued the wisest possible course. But now, after all feeling in the matter has abated, and when the lion and the lamb were in a fair way of lying down together, one of these representative organs thinks fit to re-open the subject, and reminds the Bishop of his consecration vows, maintaining that he ought to have entered the lists against Bishop Meurin, and thus had quite an extensive washing of ecclesiastical dirty linen in Bombay. This is the organ of that party which inculcates the necessity of charity, of long suffering, and of the urgency of bearing one another's burdens; which represents the Publican rather than the Pharisee.

We are not greatly surprised to find that our contemporary does not appreciate religious papers We picture to ourselves a little bird, alighting on a log of wood in the sea, and a great fish drawing near to inspect the said bird. We fancy we hear some such criticism as the following: "Did any body ever see such an ungainly thing as this creature? What in the briny world does a creature want with a beak, with feet and wings? One plunge into the real matter of fact world of water, would be the death of it. I would disdain to swallow it if I had a chance. The poor insignificant thing belongs to an unreal realm where there is nothing but air, mere air." All the same, the bird wings its way in the air and finds itself as effectually sustained as the big fish is. We scarcely know what paper our contemporary is driving at in the remarks made Is it the English Guardian that is referred to? It is a new thing to us that that is the organ of the High Church party in Bombay. And which is the paper that represents the publican? We fear this compliment cannot be for us; for it is long since we made any reference to the matter mentioned in that connection. Our contemporary is quite willing that there should be controversy as to the best way in politics, in military matters, in municipal Government, in education, law, medicine, and a thousand other things; and is not unwilling to admit to its columns attacks on religion from various quarters; but deems it most objectionable that there should be discussion as to the teaching of the Bible. This is the idea that was in the ascendent in the dark ages, and the reformation, in refusing to be bound by this idea opened the door for manifold progress. It seems that it is the *Record* that our contemporary has reference to. The Record has expressed the same opinion that we expressed at the time the correspondence between bishop Milne and Bishop Meurin took place, namely, that the former having reflected publicly on the Roman Catholic Church was bound to make good his words when challenged to do so.

—THE 75th report of the British and Foreign Bible Society has been for sometime on our table. To give a notice of this *in extenso* would demand the surrender of a good many columns of our little paper, and would require our readers to take a minute geographical survey of the globe. There is hardly any portion of the world that is not included in the sphere of this Society's operations. As the reader of this bulky volume passes from continent to continent, from country to country, he notices with surprise that the greatest hostility to the spread of the Bible abroad in the respective languages of men, does not come from pagans or Mahomedans, but from those who claim to be the only Christians in the world, from Roman Catholics, and that this opposition is deadliest where priestly influence is in the ascendent. We are reminded of the fact that it was priestly influence that brought about the crucifixion of Jesus of Nazareth. But this volume contains cheering indications that a mighty change is being wrought even in Roman Catholic countries, and multitudes are losing their confidence in those who have taken away the key of knowledge, neither entering in themselves, nor allowing others to enter in. The day is breaking, in some places faintly, in others more decisively.

—WE should have mentioned last week that our M. E. friends in Mhow are cheered by having received the sanction of the General to their plan, and have with his consent begun the erection of the works required for the completion of their church.

—WE are favoured every month with supplies of *The Messenger*, the little paper published at Bangalore, for free distribution among soldiers & seamen, on the railway, in the home &c. Copies are sent free on application. It is supported wholly by voluntary donations. Many will find that it is just the thing they need to give away.

—No sooner has Cabool been entered by the British and the N. Western difficulty been brought well in hand, than there is an outbreak in the N. East, among the Nagas. The political officer and his followers have been teacherously slain. What is surprising is that just about the same number that fell with Sir Louis Cavagnari, sixty men, have fallen with the Naga officer.

—IT would appear that the Methodists have obtained extraordinary power in Bombay. People will be surprised to learn that Sir Frank Souter and his department are completely under the control of the Methodists. At least, this is what may be inferred from some remarks made by the *Spectator* about the Mahomedan preacher, attributing the suspension of his open-air labours to the Methodists. It would be difficult to say any thing more ridiculous than this. Even if they had any such influence nothing would be more harmful to themselves than to use it in any such way. There is no objection to the public declaration of any body's views regarding Christianity so long as the law of the land is not contravened The Methodists have never moved a finger. to stop any body from preaching in the open air in Bombay. Some years ago, A gentleman, (a high churchman) prosecuted a Hindoo for preaching against Christianity in a way that he deemed objectionable and we remember that about the same time the police made a regulation that preachers of opposing views should put a considerable distance between the places where they respectively hold forth. But even when this regulation has been set at nought by the Moolla referred to, there has not been any complaint made. As for the Moolla we see him frequently preaching, only at points not immediately in the neighbourhood of the places where the Christian preachers have been accustomed to hold forth, though quite as public.

### *Our American Letter.*

WE are just in the Camp-meeting season. The *N. Y. Times* has made out a list of one hundred and fifty of these grand gatherings in the woods. Some are national in interest, at Ocean Grove near New York where last year we saw 1500 cottages and tents, a city by the sea, where 6000 gather at the preaching, and singing services in the "Surf meeting," on the sand by the ocean and as many meet, in the pavilion. Sunday school assemblies by the score are beginning operations. The royal one of all is that by the Chantangua Lake which is the highest large body of water in the state of New York, by its western border. India is represented by the eminent Rev. W. O. Simpson of the Wesleyan body, whom Dr. Vincent transports to America to aid in the gathering of which the programme will cost twenty thousand Rupees. At a camp meeting in central New York Rev. William Taylor, once of Bombay and still a member of the South India Conference, was present for three days, as I had written to New York asking him to accept the hospitality of my tent. Dear Bro. Aitken was not able to leave his office in

New York, that of the Christian Herald, and Bro. T. H. Oakes near New York was busily engaged. We lived over eastern scenes, and joined with many hundreds in prayer for the Lords work in Bombay, Madras, Calcutta and a score of places named in supplication. We urged the Lords people to pray for a powerful work of God all over India. They pleaded, and will plead. Besides a sermon to the thousands on Sabbath, and much of exhortation and instruction to the church and to seekers, Bro. Taylor gave an address as to his special work, and we afterward sold one hundred and twenty rupees worth of his books in ten minutes by the aid of half a dozen noble preachers who went through the congregation with the volumes. "Our South American Cousins," at two rupees and "Pauline Methods of missionary work," his last book, at half a rupee. It is a small volume in flexible covers which explains principles and gives a summary of affairs in the South India Conference, and the opening enterprise in South America. During the past ten months he has sent out thirty missionaries, five being to India and Burmah, and the others to teach and preach in South America. Four have been taken to their heavenly reward. But he believes that God has a grand purpose in permitting these removals, and thinks that many hearts are hereby tied to those stricken fields and that those closely related and engaged in the toil will be thereby bound to the heavenly places. It is a grand evidence of the thought which this movement has awakened that in *The Christian Advocate* of New York having the largest circulation of any church paper on this continent, over 60,000 weekly, with the pressure of all latitudes and longitudes on its columns, three editorial columns are this week devoted to a cheering review and statement of this enterprise to a thankful recognition of its providential character, to the stimulus given to effort among the natives of these lands by converting and utilizing the Anglo-Saxon element and the forces which it has developed. I pray that this noble editorial may lead some to volunteer for India. One evening while Bro. Taylor was with me he received a telegram to come to Rochester twenty miles distant, and on his return in the morning he stated as the result that he had accepted for India a young preacher, son of a Presidency Elder, a college graduate, a heroic man, who can preach in French, and German as well as English. Two others had previously been engaged. He hopes to send several besides these three this fall I saw yesterday his itinerary in a New York paper, the dates of his visits to eighteen camp meetings in the two months to come. In the Philadelphia "Standard" yesterday five hundred rupees are the week's addition to the gifts of that office for sending out missionaries by Bro. Taylor. Of course he is only a recruiting officer. The missionaries sent out are episcopally authorized, and are transferred by the Bishops in due church method. A noble, cultured, and devoted class of preachers and wives have been obtained for the fields referred to. We are living in one of the most heroic ages of the church. Bro. T. tells me that any number of women are willing to go to the foreign work. So I would suggest that if any of your cities are prepared to co-operate with such teachers, Zenana visitors, medical, missionaries, you had better gather the funds, say 700 rupees for a woman's tickets, and write to him at 805 Broadway your wish that he select the worker and forward the same. It is a time of financial stringency in America, and the missionary society, which would like to make appropriations for paying the passage of missionaries, is still deeply in debt and has on its hands missions in Africa, Bulgaria, North India, China, Japan, Europe, America, and could not consistently aid largely on the line of which we are speaking. Much less could it now send money into South India to aid pastoral support or church building or missionary advance. So the South India Conference, which has never asked help from home, is providentially shut up to the methods of self support. Its results have been noble in heartiness, breadth of view strength of character, a divine blessing on sacrifice. God speed the right! Oh that you may be hidden in the secret place of the Most High and that the shadow of the Almighty wing be a screen above your heads in this heated term! We can think of you and pray. Last Sabbath my wife and I on a warm day, gave six missionary addresses separately in charges where the annual missionary collections were being taken. On Tuesday evening in the city of Rochester we presented India scenes in occupations, addressing people as the natives of India. Over 80,000 women of the Women's Foreign Missionary Society of the M. E. Church give two cents a week and offer a prayer a day for the success of those whom they have sent to the foreign fields. An amount of information and a degree of efficient zeal are being reached among those who mould the thought of the rising generation that is encouraging. The monthly organ of that society has a circulation of twenty five thousand at a rupee a year.

Congress has adjourned. The President still has ample power to protect the polls. The heat is beginning to oppress the cities. The country is toiling in grand harvests. All about us the fruits of garden are delicious, and berries are in quantity like the sand on the sea shore. Our independence speeches on the 4th of July had grateful allusions to our English brothers. God bless England and India!

Your brother,
C. P. Hard.

Walworth, N. Y., U. S. A.

The Bombay Guardian.

SATURDAY, OCTOBER 25, 1879.

## SCIENCE AND RELIGION.

An article in the last number of the *Indian Evangelical Review*, by the Editor, propounds the conditions of a treaty of perpetual amity between Science and Religion. It divides the universe into two parts, one of which it gives to Science and the other to Religion. Science is to have unrestricted range throughout the semi-universe allotted to it, and religion is to have equal authority in its division of the universe. And this division is simply such as is indicated in the nature of things. "The evangelical man may hold any views he thinks proper on natural science." "The department, the subject matter, the ends, and the methods of natural science are wholly distinct and separate from those of religion." "For natural science deals with matter; religion with spirit." "The doctrine of Spontaneous Generation pertains to physical science and material agencies; the doctrines of religion to those that are moral and spiritual." "Neither is the doctrine of the divine existence at all dependent on any particular hypothesis of the origin of life." This conception of the utterly different spheres in which religion and science move, is presented and illustrated with the nerve and vigour that characterize the writings of the editor of the *Indian Evangelical Review*. For our own part we find a little difficulty in admitting that the spheres of science and religion are so absolutely sundered. We doubt if the devotees of science will be content with the semi-universe assigned them; and we doubt if the devotees of religion will be content with the portion of the empire assigned to them. We have the idea that science claims to investigate all things existing, whether material or spiritual; and we have the idea that those who have drunk in the teaching of the Bible will not acknowledge that it has given them no instruction in relation to material things. Science claims history as one of its departments; but the religion of the Bible, has much to do with history. The Emperor Tiberias is not more historical than is the Man of Nazareth who was crucified in the reign of Tiberias. It may be that a man may believe in spontaneous generation or in evolution and yet believe in a God; but it seems to us that these doctrines involve a very different conception of God from that which is inculcated in the Bible. To the believer the heavens declare the glory of God and the firmament showeth his handiwork; of him, through him and to him are all things; he spake and it was done; by his mere word he brought forth a world of order and of beauty out of the chaotic state of Gen. i. 2., and by his word he brought a flood of waters upon the world of man's habitation. Evolution would have us believe that the present admirable condition of things is just that which is left after some millions of abortive efforts. Millions of unfit creatures came into existence but not being suited to the exigencies of the universe, they had to pass away, and what we see is simply the surviving fit. Unsophisticated minds will apprehend that there is a difference in the glory of God as revealed in these two conceptions of the deity. For ourselves, we incline to think that the way to bring about a better understanding between men of science and Christians is for the men of science to give more attention to the teachings of the Bible, and for religious men to give more attention to the *teachings* of science. Some one has said that the undevout astronomer is mad. The scientific man cannot afford to remain ignorant of any thing that is really truth, whether that truth has been divulged by supernatural means or by natural. Men that give themselves to the study of material nature, without having previously accepted of the light of revelation, pursue that study under great disadvantage. Let a man enter into harmony with Him that sits upon the throne of the universe, have the love of God shed abroad in his heart, and proceed to investigate nature with a desire to see the glory of God therein; we are confident that he will not fall behind others in successful research, but rather that others will fall behind him in the recognition of what is. Joseph Cook says,

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The best book on the scientific method that has been produced since the death of Sir Wm. Hamilton, is "The Principles of Science" by Prof. W. Stanley Jevons. Here now is an extract from this work of Prof. Jevons:

"Among the most unquestionable rules of ssientific method is that first law that whatever phenomenon is, is. We must ignore no existence whatever; we may variously interpret or explain its meaning and origin; but if a phenomenon does exist, it demands some kind of explanation. If men do act, feel and live, as if they were not merely the brief products of a casual conjunction of atoms, but the instruments of a far-reaching purpose, are we to record all other phenomena and pass over these? We investigate the instincts of the ant, and the bee, and the beaver, and discover that they are led by an inscrutable agency to work towards a distant purpose. Let us be faithful to our scientific method, and investigate also those instincts of the human mind by which man is led to work as if the approval of a Higher Being were the aim of life."

## REMINISCENCES. XLI.

THE following annotations bear the date of January, 1842.

I believe men never really appreciated the excellencies of nature, till they had cultivated the arts. Through the medium of imitation, and by comparing their imitations with the great orginal, they could gradually ascend to a true perception of Nature's glories. The fine arts were each a stepping stone that brought them nearer to the august mother. Poetry, thus, is as much the begetter of enthusiasm as the result of it; and the expression of our most fiery thoughts always gives more ardour to them. A man can have no true appreciation of the sublime or beautiful in nature who does not enjoy any noble effort of imitative art. When you find peasants who shall be enraptured by the contemplation of the Apollo Belvedere, the Assumption of Titian, a Palladian structure, by the reading of Childe Harold, Schiller or Prometheus Unbound, by the hearing of Don Giovanni or Allegri's Miserere, then will I be a convert to Wordsworth's theory, and believe that nature's truest and most deeply-initated worshippers are to be found among those who earn their bread and merit their slumbers by arduous daily labour.

H. did not know that the love of God shed abroad in the heart, disposes the heart to take pleasure in the works of God. David, certainly, was not dependent on his knowledge of art for an appreciation of the beauties of nature. Passing over many pages covered with profuse extracts from books, —we come to a page headed Chalmer's Astronomical discourses and there we have the following which is worthy of note as it seem to indicate that Homunculus was afraid to think in certain directions:

In his sketch of modern astronomy, Chalmers gives a magnificent outline of the imaginable universe. My mind never before took in such a wide conception of creation, never before expanded so comprehensively. But it was the expansion of a desert, desolating. Meditating on abstract things for the first time in my life, induced a sensation of positive misery. I read it deep in the past night; a terrific storm was raging without; I was predisposed from some unknown physical cause to a gloomy train of thought, and thence the desolating effect of the reading. Of a fine sunshine morning, it would have produced an elevation of the mind; engendered the self-gratulating thoughts of that power in man to raise himself to the comprehension of the infinite, to take in not only all the visible creation, but the vastly more which his fancy suggests, and so to make himself the equal of the universal Spirit; and awakened the conviction that the mind of a creator could only differ from mine own in degree. Humiliation would not have been my sentiment. Yet I almost felt last night the necessity of circumscribing my sphere of observation, and resolutely to ignore that bourne where the precipices of knowledge plunge in the ocean of mystery. Happy the man who can venture thither under the governance of a fixt idea, which makes every thing even the boundless unknown administer congenial nutriment. Such I am fully convinced will never make its way into my brain. The organs of thought are differently combined in every man. Each mind is of its own individual and single architecture. It chooses its own ideas. All the essential material itself supplies. It may gradually submit to have niches placed in and about it, its cornices to be moulded in arabesques, its spires to be set off with foreign contributions, but will never lose its own peculiar character, rather assimilate to it these additions. Its tone is one. There is such a thing as idiosyncrasy. The mind is no more plastic than the body, but like the body obeys in its development own particular laws. Growth is but a magnification, not an alteration.

It is evident from the above that the reading—of Chalmers' discourses that stormy night had the effect of bringing before the mind of H. some worthier thoughts of the Creator than he was accustomed to entertain, and that this conception made the idol self appear contemptible. See how he tried to dispose of the lesson of that midnight hour, when he took pen in hand the next day. He little thought that a day would come when his mind would undergo that great change which he believed so impossible.

We have next some thoughts on the doctrine of transmigration, introduced by a quotation from Bulwer:

"If the soul has existed before it entered the body, and if our seeming acquisitions are rather dim reminiscences of what we knew before, if, as the intoxicating poetry of the Platonists has supposed, the delight that follows on the discovery of a truth, is nothing more than the recognition, the refinding, as it were, of something formerly familiar and allied to us, where is that perfect identity which can alone render a new existence a blessing that we ourselves can feel? What comfort to me is it to think that my soul may live again under other shapes, but I, my sentient faculty, my memory and perception not feel the renewed existence? This would not be a continuance of myself, but a lapse into another as distinct from myself as Socrates from Newton. Upon this Homunculus says: I draw different deductions from Bulwer. The notion of the platonists was but a fragment of the Pythagorean metempsychosis. If the soul has Christian privileges and ascends at once into a heavenly eternity where then will be the perfect identity necessary to give happiness? Quitting earth it leaves earthly senses and earthly knowledge; it becomes angelic; by even that alone, it loses its perfect identity. The idea that identity is necessary to make a new existence a blessing, seems to me a fallacy sprung from self-love, that axle-tree of the human heart. There is an epoch of my life of which I have not the slightest recollection, but when I doubtless had my moments of happiness. My not remembering these does not mar my present capacity for happiness. Allowing that souls migrate from one habitation to another, why were memory, which is identity, necessary to the enjoyment of the acaual faculties? It is true it would be a little humbling to one's vanity to believe that the soul has no vital interest in that which is all in all to us, viz., our faculties and acquisitions. And try as we will, we cling more strenuously to the intellect which our senses have built up for us than to any naked thing called the soul which is to shake us off at death and be a something we dreamt not of, forever to ignore the carcass that had name and the mind wherewith the carcass thought and felt. Yet if the soul is immortal, it must do this; if the soul do this it matters not what sphere it moves in, after dissolution. And yet,—a soul must have an identity; what else has it? All the faculties belong to the mind and heart. Our self-consciousness is the sense of what we know and do and suffer and hope and fear and hate and love. Has the soul self-consciousness distinct from this as the rider is distinct from the horse. I am losing myself in an ocean of words. If metempsychosis be, we should consider our soul a legacy, an heirloom of which somebody else to be the possessor after us, even as we have inherited it from some predecessor. But this is as bad as materialism. If am to try to believe in the eternal soul, let me endeavour to believe that I have within me an inviolable identity superior to that intellectual consciousness which disguises it from my human thoughts. That at dissolution this soul will be the I and rejoice in its freedom from the long-surcharged ideas and senses. Oh these metaphysics, they are a perfect Niagara and stun one.

## THE PENTECOSTAL CHURCH.

(Extracts from a paper read before the Calcutta Missionary Conference.)

THE Church of Pentecost should not be confounded with its local successor, the Church of Jerusalem. The latter was among the least noble of the early churches, and was composed largely of those whose Jewish prejudices were strong, and who for this reason clung to Jerusalem. The former was quite distinct from this organization, and stands in some respects quite unique in Christian history. It was inaugurated on the day of Pentecost, and broken up at the death of Stephen, at which time we read that its members, with the sole exception of the apostles, were all scattered abroad by the hand of persecution. It had thus a brief career of six or seven years. During this time we read of but one apparent blemish in the character of any considerable number of the people, if indeed the easily allayed murmuring about the distribution of alms is to be regarded as a blemish. The people were filled with the Holy Ghost, walked in a common fellowship, manifested an extraordinary devotion, and to the very last maintained in all the ardor of its first glow the intensely aggressive spirit which the baptism of fire had imparted. It is often said with great injustice to this illustrious Church, that God was obliged to scatter them abroad to keep them from lapsing into a subordinate Jewish sect, but not a line in the book of Acts can be made to support such a statement. Under the lead of the impetuous Stephen, the Church would seem to have been at the very point of bursting through its narrow Jewish barriers, when the hand of persecution arrested its progress. Stephen, in spirit at least, anticipated the young man who stood as a legal witness of his murder, and the narrative preceding his death clearly shows that Stephen embodied in himself the common spirit of the whole Church. The Church that mourned for Stephen was as pure, as full of zeal, and as replete with spiritual gifts as the one that rallied around Peter at the beginning.

The question submitted as the subject of this paper might very easily be merged into

the broader one ;—What elements in the Pentecostal Church were temporary, and what were intended to be permanent? Have we in the first seven chapters of Acts a beautiful picture of an ideal Church, or have we a practical exhibition of what Christianity really ought to be? Has that Church, "fair as the moon, clear as the sun," vanished forever like the miracles of the apostolic age, or do we see in it a promise and a pledge of what the Church of Christ on earth is yet to be? For one, I do not hesitate to adopt the latter view, and hence regard the Pentecostal Church as the forerunner of the Church of the Millenium. Due allowance being made for the difference in opportunities, and in local surroundings, we probably read in the early chapters of Acts of a state of things which will yet become universal in our poor world. In any case, we are not authorized to regard any of the extraordinary privileges bestowed on that Church as having been withdrawn, unless it be the various miraculous gifts, and we should, in India and in every other land, regard Pentecostal Christianity as a practical ideal to be realized by us, and not a picture in a spiritual wonder-land from which we are ever departing further and further.

Time will only permit me to mention a few of the peculiar characteristics of the Pentecostal Church, which we specially need in India, and all of which have been, in some measure at least, reproduced in Christian Churches during our own generation.

1. *The fulness of the Holy Ghost.* The Pentecostal Church was composed of persons, *all* of whom seem to have been filled with the Spirit. What in our day has come to be regarded as a rare privilege, and the possessors of which are often classified as distinct from ordinary believers, was the normal spiritual state of the Pentecostal Christians. Paul never makes the mistake of assuring that this privilege had become limited in his day, but invariably speaks of it as the common inheritance of all saints. Our Saviour had foretold it as such, and a system of religion which claims to be His, and yet practically ignores that which He has proclaimed as the very life of His Church, must ever seem inconsistent, and practically must remain comparatively weak and inefficient. It must be confessed that very few of our modern Churches are like the Pentecostal Church in this respect, and yet, here and there, even in our day such Churches may be found. The members *all* seem to "walk in the Spirit," and enjoy a common experience. In India, of all countries, such an experience is needed. The infant Church of this great empire needs the largest possible measure of the Spirit's power, and there is no valid reason why the Church in India to-day might not become Pentecostal in this respect. It is greatly to be feared that missionaries generally have a more or less clearly defined doubt as to the possibility of ordinary converts being made holy men, and being filled with the Holy Ghost. We ought to settle it, once for all, that what the Saviour has made the privilege of all believers, is beyond the reach of no one, and we should labor for, pray for, and expect to see, this feature of the Pentecostal Church reappear in India.

2. *The devotion of the Church.* Only our indication of this need be noted; viz, the complete eradication of covetousness, and the perfect willingness of the people to give all they had to the furtherance of the common interests of the community. The very name of communism in modern times has become so offensive among men of sober thought, that there would seem to be an indisposition to examine carefully the remarkable story of the unselfishness of the Pentecostal Church. The whole subject is usually dismissed with a general remark, such as, that the circumstances were peculiar, or that the Christians knew that real estate would soon lose its value in Jerusalem, and hence sold what must in any case be destroyed in a short time, but this is simply trifling with a most important record. All kinds of property were not sold, for it is distinctly stated that no man called any of the things which he "possessed" his own, showing that some retained possession of certain things, but carefully regarded themselves as stewards entrusted with the property of another. The selling of houses and lands, and other property, was peculiar to the time and circumstances, but this selling was only an incidental sign of the general devotion, the absolute unselfishness which governed all. For one, I do not hesitate to affirm that we have here a glimpse of the rule which will prevail in the millennial Church, and are indication, also, of the only real cure of the half demented Socialism of modern times. It will not do to shut our eyes to the portentous developments of socialistic forces in all civilized lands during the past few years. The leaders in these movements may be wicked men, and the masses utterly irreligious, but it remains none the less true that modern society has crystalized in forms utterly at variance with the spirit of Christianity, and the world will never rest in peace till these forms are broken up, and fashioned after a better model. Christ has provided a remedy for every war, a help for every emergency, and we have in the brief history of the Pentecostal Church an answer to those who ask what can be done with the wrong-headed Communists of Europe and America.

If it is objected that this rule is practically inoperative, and hence does not in any practical sense belong to the Christianity of our dispensation, I reply that it is by no means inoperative. We all may look around us and see men and women who practically call nothing their own. We have known them sell all their possessions, in the most literal sense, and see them year after year literally repeat the Pentecostal precedent. Indeed it is the presence of such Christians in modern Churches, that redeems our religion from the charge of utter inconsistency.

* * * * * * * *

3. Another peculiarity of the Pentecostal Church worthy of mention was, its ability to develop workmen. It could draw from no other country, and was obliged to depend upon its own resources in every respect. In the very brief history furnished us in the book of Acts, we find that this Church produced three men, each of whom in his special line surpassed the original disciples, Stephen rose rapidly to the leadership of the aggressive forces, and was probably the most prominent man in the Church at the time of his death. Philip became the pioneer evangelist, and marked out the pathway of future success. Barnabas was a rare man, evidently a prince among men, who had that high quality of genius which enables its possessor to detect genius in others. He was the human agent employed in bringing Paul to the front, first in introducing him to the Jerusalem Church, and again in bringing him to Antioch, and finally in going as senior with him on his first missionary tour. No doubt the Church which developed three such men in less than seven years, had a great host of less prominent workmen fitted for the various departments of labor which had opened from time to time.

If a Church in India is baptised with the Holy Ghost one result undoubtedly *will be* that it will develop preachers and teachers as they may be needed. I use the word *teacher* in its New Testament sense. Modern experience confirms the Pentecostal history, that spiritual teachers may be raised up among an illiterate people. The anointing of the Holy Ghost does not give a man a knowledge of letters, but it does give him a knowledge of divine things sufficient to enable him to walk in the knowledge and love of God, and to impart this knowledge to others. It is very greatly to be feared that some missionaries confound the modern schoolmaster with the New Testament teacher, and hence we have recently read mournful lamentations over the fact that a great work of conversion in Southern India had to stop because money could not be found to pay the schoolmasters who were needed to teach the people. Schools are good in their place, but they form no necessary part of the aggressive agency of a Pentecostal Church. * * * * * *

J. M. T.

## INTENRNATIONAL BIBLE STUDY.

*November 2nd*, 1879. 2 *Corinthians* v. 14-21.

"The love of Christ constraineth us." What is the constraining and governing principle of our life? Is it our own welfare? This principle is respectable and fruitful of good when we have a just conception of what our true welfare consists in, when we put the highest value upon that which is spiritual and believe that we are well off when the fruit of the Spirit abounds in us, including long-suffering and patience. But one who finds his highest good in this, that is in conformity with Christ, will be governed not by love to himself, of however purified a character, but by love to another, even that love to Christ which will manifest itself in love to the least of those that are Christ's. But the apostle is particularly speaking about his own endeavours to bring men to the knowledge of the Gospel. "We thus judge, that if one died, then all died." If men had had life it would not have been necessary that Christ should die for them. His death for all shows that all have need of life, all are alienated from God and under condemnation. That they who live, by faith in Christ, should not live unto themselves, but unto him, presenting their bodies a living sacrifice to carry out his wishes among men.

"Wherefore know we no man after the flesh." We know no man as a mere mortal, with interests limited to this earth. We look upon him with reference to what Christ has purchased for him, eternal life, and with reference to what will befall him if he does not believe on Christ. The words 'after the flesh' perhaps qualify our knowing rather than the object known; but the outcome is about the same in either case.

"Though we have known Christ after the flesh." God sent his own Son in the likeness of sinful flesh says Paul in Romans viii., referring to the appearance he wore among men. The believer now sees Christ invested with the power of an endless life.

"In Christ, a new creature," creation rather. We pass into a new creation, a new order of things where all is of God, all new. The Christian is in a very different world from that in which the mere man of science is. The sun does not rise except as he wills who gave his Son to die for sinners, and would not rise if Christ had not died for sinners, and furnished a Gospel for mankind. "The ministry of reconciliation." The new creation is that where God is all in all; where all that belong to it are reconciled to all the will of God, the Father of our Lord Jesus.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." One would think that the sinners of the world would be charmed with this piece of good news. They do not deny that they have broken the commands of God; God says to them, this shall not stand in the way of your becoming my loyal and accepted subjects, nay, I will make you my dear children. But no: there is nothing under the sun that men dislike more than the Gospel, which offers them reconciliation with the most glorious being in the world, the Lord and Judge of all. They say we scorn to have the favour of God on such terms; we will not have it as a gift; we refuse to be forgiven and accepted on the ground of what God's Son has done for us; we insist that we shall be accepted on the ground of of our own goodness. Were Nana Saheb to send word to the English Government, that if they make him king of Cawnpore, he will condescend to take up his residence there, it would not be so preposterous as the demand made by sinners that they should be accepted on the ground of their own good character. The same spirit that led the Jews to crucify the Lord of glory, now leads men to scorn the offers of the Gospel. We speak not of the heathen, but of the great majority of those who live in Gospel lands.

"As though God did beseech you by us." What an extraordinary attitude for God to assume. Let all to whom the ministry of reconciliation is committed, remember the doom that hangs over the race; knowing the terror of the Lord, the terribleness of that doom which impends over men, let us affectionately persuade them, entreat them, plead with them, to be reconciled to him. In the eyes of carnal men, God is demeaned by this attitude of entreaty; and the Gospel is despised, because it keeps back the manifestation of divine power, to let the love of God appear. Men adore power and associate love with weakness. When they shall have long enough rejected that love then the power of God will appear in its most awful form, and sinners will find themselves self-driven from the power and the love at once. But they who know Christ not after the flesh, know well that the sublimest exercise of power is that which is wrought in the hearts of those who consent to the reconciliation offered in the Gospel. The word '*you*' does not belong to this passage. Paul is not beseeching the Corinthian Christians to be reconciled to God; they were so; but he is describing his ministry to men. Both here and in vi. 1 we are to understand '*them*' and not '*you*."

"He hath made him sin;" has dealt with sin in him; has treated him as though he were our sin personified.

## THOUGHTS ON THE GOSPEL OF JOHN.

"WHERE Lazarus was who had been dead." xii., 2. How strange it must have seemed to some good people in Bethany to receive an invitation to a supper where one of the guests was a person who had been dead. But if we saw things in their true light, we should probably consider it just as wonderful a thing to meet a man who has passed from the death of sin to the life which the Gospel conveys.

"Then took Mary a pound of ointment very costly." 3. Ever since the day when Jesus had raised her brother from the grave, Mary had desired to do something expressive of her feelings of gratitude, knowing that Jesus had no wants that she could gratify, she saved money till she could buy this box of ointment.

"Not that he cared for the poor." 6. This kind of criticism is common enough. We sometimes hear people speaking of the sums expended on Foreign Missions, in such a way as to make you believe that their hearts are bleeding for the poor and needy at home; but if you look for evidence of this tenderness in any sacrifices made by them for the alleviation of the wants of the poor, you will look in vain.

"He was a thief." 9. The Bible is in one sense a dictionary, and defines words for us, and defines them very differently from society. The friends of Judas would have chosen a very different expression to characterize his indiscretion in having borrowed money from the common stock for himself, intending of course to make it good, as soon as it should be convenient to do so. But the Bible Dictionary is the one that is to be referred to in the judgment, and it is just as well that we should understand it.

"The day of my burying." Jesus takes this opportunity of intimating that he is to die, under circumstances that will not allow his disciples to perform the usual funeral rites.

"The poor ye have always with you." 8. While our Lord did not wish that Mary should be put to shame for an act that she intended as an expression of gratitude, he did not wish that it should be taken as a precedent. He taught that any thing given to a needy disciple in his name, he would consider as an act of love to himself. It is a sad wresting of scripture to plead this incident as an excuse for the mistaken liberality that expends enormous sums on Cathedrals, when so many of Christ's own are very sadly off for the necessities of life.

"Hosanna; blessed is the King of Israel that cometh in the name of the Lord." 13. This was a popular movement. The people of Jerusalem with many who had come up to attend the feast from Galilee and elsewhere, had heard of Christ's being at Bethany, and it had been agreed upon that he should have a public reception. The rulers had indeed published a hue and cry against him and had called upon those who knew where he was to give information of the same to them; yet the undeniable fact that he had brought again from the dead his disciple Lazarus, greatly emboldened the people to make this demonstration in his behalf, supposing that he would thus be necessitated to declare himself king of the country and declare a sacred war against the Romans. It did not require much power of reasoning to see that one who had power to raise the dead, had power greater than that of any army earth had ever known. This was the true King of Israel and such a king as Israel had never known. Nor did they make any mistake in thus attributing to Jesus power to subdue all at his feet and assume the absolute sovereignty of the nation. The manifest desire of the people removed a great difficulty. What a moment was this. What stupendous issues rested on the decision of this hour. But Jesus had already met and overcome this temptation, when he had looked upon the kingdoms of this world and their glory and had spurned the offer of the Prince of this world to make them his.

"When Jesus was glorified then they remembered." When Jesus had ascended to the right hand of God, then understood they the significance of the events in which they had taken part. They then understood the prophecy in Zech. ix. 9, 10 not as referring to a sovereignty having its centre in an earthly Jerusalem, but as centered in heaven.

"The hour is come that the Son of Man should be glorified." These Greeks were perhaps not allowed to the portion of the temple where Christ then was. He chose to recognize in this event an intimation that the time was at hand when his Gospel should be proclaimed among the nations. 'I must depart, must ascend on high, in order that my salvation may be proclaimed to the ends of the earth.'

"He that loveth his life shall lose it." 25. My disciples are to be crucified with me and rise again with me, spiritually, to walk in newness of life, no longer concerned for earthly honour, pleasure and ease, but with affections set on things above. How is it with Christians at the present day? Are they losing their life? Or are they indeed setting a high value on all the refinements, the luxuries, the comforts of this effeminate age? Are their lives what we would describe as a living sacrifice? Do they put forth their chief strength in the pursuit of spiritual things?

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

SIR,—With reference to L. F.'s remarks on balls in your issue of 4th October, it seems to me that the testimony of Christians should be clear and decided on the question of dancing and that much mischief is done by our silence or indifference. I was glad to see that the I. M. Watchman lately gave its testimony on this subject, and trust you may allow me to add mine. Originally I was myself fond of dancing and can well understand the effort which it may cost others to give it up, and the many plausible reasons by which they may defend themselves for engaging in it. Let those who go and who yet would desire to be owned of Christ at the last consider the following reasons for plucking out their eye and casting it from them, lest it and they be cast into the fire where their worm dieth not, neither shall their fire be quenched.

1. Could they imagine Christ or the Apostles going to such a place? Would it not seem almost blasphemy to suppose it? And is not therefore the Gospel precept disobeyed

"Be ye followers of me, as I also am of Christ."

2. With what company are they likely to meet at such places? Do they usually find there those who love the Lord Jesus in sincerity?—I seldom did.

3. What good does it do them? Do they find themselves strengthened to battle with sin in their own hearts, or to testify against the evil which surrounds them?

4. On the contrary has not such a one always felt himself weakened? Has not such contact with the worst side of the pleasure-seeking world chilled him to the core?

5. Is it so very harmless?—I trow not. How can the sound of music or the regularity of step make that decorous which without them would be branded as unmentionable?

6. What do the heathen think of it? Surely you must know that the natives of India regard it with abhorrence, and that it brings a stigma on Christianity worse even than that of drink. And are we not *commanded* to avoid that which to others has such an "appearance of evil."

7. Perhaps others are looking to you for an example, and think that, because you go, there can be no danger in doing the same—and so you make your weak brother to offend,

8. Have you nothing better to do with your precious time? What though you are safe yourself, how many perish around you "without a hope to cheer the tomb." Is this the best that you can do for them? Dare you say like Cain "Am I my brother's keeper?" or can you say like Peter "It is good for us to be here."

9. But there are some who lay the flattering unction to their souls that in mixing freely with the world we shall leaven its wickedness, whereas experience tells the invariable tale that we cannot touch pitch without defilement. It seems to me that this is a subtle temptation of Satan—one from which I have myself too often suffered. My conviction now is, and I think it to be the teaching of the Spirit on careful study of the Word, that we can only safely meet the world *on holy ground*, either in the way of distinct duty, or when we go to hear or deliver a "message from God." I cannot remember a single instance of a Christian who has not been deeply injured in his usefulness by venturing on such debateable ground. Who then will venture to thrust himself into temptation and yet pray for deliverance from it?

The fact seems to be that dancing has become fashionable. Most like it for itself, because the laws of propriety are relaxed as at no other time. Others go for fear of offending those who have invited them, though probably a similar invitation to a religious meeting would be treated by their host with scorn, While those who keep away themselves are too often afraid to denounce that which they see to be evil. Society in India is so much composed of officials that people are afraid of offending their superiors and hindering their chances of promotion. The drink question has, thank God, been thoroughly sifted, but I cannot remember the dangers of dancing having ever been faithfully put before me till quite of late. I cannot therefore agree with L. F. that it is a point on which there can be any room for doubt. The whole spirit and precepts of the Bible seem to warn us off such dangerous and unhallowed ground. Look at the Satanic history of dancing and see if it does not bear the marks of evil upon its very face. The stately minuet and quiet quadrille glide insensibly into the lively "Sir Roger de Coverley." Then comes the demure polka, which has spon to give way to the exciting galop and waltz. See what a man of the world like Byron could say of the last, and surely it must be confessed that condemnation is written upon the very face of an amusement (so called) which has so little to say in its own defence, and which is surely the last place that any Christian should frequent.

Your's in Christ

F, Tucker C. S.

## NOTICES.

Received for the M. E. church, Grant Road, from Mazagon S. School, Rs. 10; Wellwisher, 8; Mrs. C. S. 28; Tithes, 15; Mr. J. 2; G. A. 10; J. Van H. 15; J. H. 2.

Further contributions are greatly needed, as an effort is being made to have the Church completed by the end of the year.

Received for Chr. Orphanage, Goolburga, from Tithes, Rs. 25; Miss F. 20; Mrs. S. 10; Mahomedan nobleman, Hyderabad, 100.

Rev. I. F. Row, will preach (D. V.) at Dean Hall, Fort, next Sunday at 11 a. m.

Subject—"*Take care of your eyes,*" and in the evening at 6, on "*Two great wonders.*"

We are glad to hear that Miss L. R. Drake and Mrs. Amanda Smith have started for Bombay, and are expected to arrive about the 6th of next month. God's people are requested to pray that a wide and effectual door may be opened for these Christian women, who are coming in the Spirit of their Lord to labor for His glory in this needy land.

We are requested to announce that a Day School has been opened at Falkland Hall, under the Superintendence of Rev. I. F. Row, and with Mrs. Row and Miss H. Mulligan as Teachers. For particulars as to terms &c., apply to Rev, I. F. Row.

# Epitome of News.

## Saturday, October 18.

—*Bombay Gazette:* "We regret to learn that the rats have again begun to breed in the Dharwar district and threaten to overrun the country once more. Government has not, however, relaxed the war that has been waged against these pests, and we must hope that future operations will be as successful as those of the past. Nearly eleven million rats have already been accounted for in the Bombay Presidency. Crops in the Southern Maratha Country are looking very well, but more rain is now required in the eastern districts. The really trying time, however, when the dry east winds begin has not yet set in."

—Cabool, 13: To-day the troops march through the city. Guards will be placed at all important points. There is only one gate. General Hill takes over the office of Military Governor, assisted by Nawab Ghulam Hassan Khan. Three regiments with twelve guns left Ghizni a few days ago to join the Afghan troops fighting at Cabul. Meeting the dispersed Cabul troops they fled, leaving the guns. General Roberts has sent a regiment of cavalry to bring them in, Eighty-five guns, mortars, and howitzers were found in the Bala Hissar, making upwards of 200 guns in our possession.

—General Roberts on entering Cabul issued a proclamation, of which the following is the substance:—As the inhabitants have pertinaciously opposed our advance after warning, they have become rebels, and added to previous guilt of abetting the murder of the British Envoy and his companions. Though the British Government could justly totally destroy Cabul, yet in mercy the city will be spared. But a punishment to be remembered is necessary. Therefore the portions of the city which interfere with the people, the military occupation of Bala Hissar will be immediately levelled and a heavy fine imposed. Cabul and the surrounding country within a radius of ten miles will be placed under martial law. A military governor will be appointed. The inhabitants are warned to submit to his authority. This punishment does not absolve individuals. A searching inquiry into the circumstances of the outbreak will be made and dealt with. Participators carrying arms are forbidden in the city and within a radius of five miles. Persons found armed a week from the date of the proclamation will be liable to a penalty of death. Articles belonging to the late Embassy must be delivered. Also firearms or ammunition formerly issued to, or seized by, the Afghan troops should be produced. Rewards are offered for all rifles brought in. A reward is also offered for the surrender of any persons concerned in the attack on the Embassy, or information leading to their capture. Similar rewards are offered for any person also who has fought against the British troops since the 3rd September. Larger rewards are offered for the capture of the officers of the Afghan army.

—Liquor sellers at Goa are doubtful what result the execution of the new treaty may have. So they have closed their shops by not paying the license fee for the current quarter, thus compelling the drinking portion of the community to become total abstainers.

—On the 25th September, the 1800th anniversary of the destruction of Pompii, was celebrated in the exhumed city, and the correspondent of the *Standard* describes one of the excavations then made: Almost with the first strokes of pick and spade, used, by the way, as only Pompeian diggers know how, there came to light a quantity of household objects, chiefly of those light and beautiful forms and delicate workmanship to be found in even the humble Pompeian dwellings. A detailed list of the various articles in the order in which they were found fills six closely-written pages of my note book. There were bronze amphora lamps, broocues, bracelets, delicate vases, and one very large and elegant bronze candlestick, earthen vessels of various forms, fragments of glass, amongst which were the pieces of a lovely little glass vase of the most brilliant blue colour.

In one corner were the bones of some small animal, probably some household pet; and struck against the wall was a skeleton of a little bird, its breast pressed against the mortar, where it had clung in its fright and bewilderment. Several human skeletons were found in other parts of the city, and one very perfect piece of Mosaic pavement.

## Monday, October 20.

—Seven dacoits former associates of Wassoodeva Bulwant, have been captured by Major Wise, at Bhopgaum, near Sassoor.

—H. M. troop-ship Malabar, arrived in Bombay on the 18th from Portsmouth. During the voyage there was one death of engineer G. E. Bascombe, of the Malabar. The Malabar brought 61 officers, 10 ladies and 10 children, and also 1,047 men, 12 women, and 29 children.

—Press Commissioner: The Amir has stated to General Roberts his determination to resign the Amirship, saying that he intended to do so earlier, but had been persuaded against it. General Roberts requested the Amir to think over his decision, but at the second interview the Amir declared his resolution to be unchanged. General Roberts is taking necessary provisional measures for maintaining order and carrying on the administration.

Mustafi, Wazir and Zahizakhan, father-in-law of the Amir, and Zakar Khan, brother to Zahizakhan are detained prisoners at the Bala Hissar under a strong European guard until full enquiry into the massacre in made. They are not allowed communication with the outside.

—Attack on the camp at Sirkai Kotal, 14th inst. A feint was made by the enemy with the view of drawing troops from the camp, when the real attack was delivered on the camp by 2,000 of the enemy who desperately enough twice charged up to the guns. A decisive bayonet charge was made by our men and the enemy fled, leaving forty dead and two standards; they were pursued for two miles. The enemy must have lost 200 killed and wounded. Our loss was Captain *Waterfield severely* wounded, two killed and fourteen wounded.

—A telegram received from Golaghat states that Mr. Damant, C. S., Deputy Commissioner Naga Hills, was killed by Mozema Nagas in Mozema on the 14th inst., and a guard of eighty men was dispersed. An attack on Kohima is expected. The detachment on duty here is called for and leaves at once. Hindo has already marched to Kohima with a military detachment from Mokha.

—*W. Chr. Advocate*: The Advent preacher, Rev Mr. Munson, who sought to achieve some cheap notoriety—we can attribute no other motive to his strange action—by coming down out of his pulpit, in Worcester, Mass, a few Sabbaths ago, and, placing himself alongside a young woman in the congregation, pronouncing the marriage ceremony, and declaring himself and the woman man and wife, has come to grief. He has been arraigned before a criminal court charged with unlawful wedlock. In pleading his own case, Mr. Munson stated that the husband and wife had taken the marriage vows in the presence of witnesses, that the ceremony had been pronounced by a minister who had been properly authorized, and that they had therefore complied with the law The judge could not, or would not, see the force of Mr. Munson's argument, and recognizing the offense as a clear violation of law, held the defendant to the superior court in the sum of five hundred dollars. In default of bail, Mr. Munson went to jail. The notoriety has been achieved, but it will scarcely redound to Mr. Munson's usefulness as a minister or his influence as a man. If he is punished by the superior court he will not be recognized as a martyr.

—The following recently appeared in a Lincolnshire paper. It was headed "The Noble Earl and the Honest Farmer," and is capital bit of history:—

A farmer once called on Earl Fitzwilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had, during the winter, frequently met to hunt. He stated that the young wheat had been so cut up and destroyed that in some parts he could not hope for any produce. "Well, my friend," said his lordship, "I am aware that we have done considerable injury, and if you can produce an estimate of the loss you have sustained I will repay you." The farmer replied that, anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought, as all the crop seemed quite destroyed, £50 would not more than repay him. The earl immediately gave him the money. As the harvest approached, however, the wheat grew and in those parts of the field which were most trampled the corn was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said—"I am come, my lord, respecting the field of wheat adjoining such a wood." His lordship immediately recollected the circumstance. "Well, my friend, did I not allow you sufficient to remunerate you for your loss?" "Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land the crop is most promising, and I have, therefore, brought the £50 back again." "Ah," exclaimed the venerable earl, "this is what I like; this is as it should be between man and man." He entered into conversation with the farmer, asking him some questions about his family, how many children he had, &c. His lordship then went into another room, and returning, presented the farmer with a cheque for £100 saying, "Take care of this, and when your eldest son is of age present it to him, and tell him the occasion that produced it." We know not which to admire the most, the benevolence or the wisdom displayed by this illustrious man; for, while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.

—*Times of India*: "Sir Frederick Roberts has done his work with almost unexampled success, and from within the walls of the Bala Hissar he can well afford to forget the military criticism his determined advance evoked. With the loss of only some twelve men killed he has marched an army 7,000 strong straight into the Afghan capital. Anticipating a carefully planned attack of the enemy, he attacked them on all sides himself, and scattered them so thoroughly before him, that when our troops actually arrived at the gates of the Bala Hissar it was only to find the citadel deserted. Had it not been for a breakdown in the Commissariat Department,—if, indeed, we can call that a department which had no real existence—the Afghan army would have been surrounded, and every man shot down of sabred. Two hours more daylight on the 8th instant would, we are told, have rendered the fate or the Afghan troops assured. But we cannot have every thing; and considering that our troops had to march over the last eighty miles without any regular transport, and had often, while carrying their own provisions, to return from station to station for more ammunition, the marvel is that they were prepared to fight the moment the enemy came in sight."

—A mariner's compass which causes an electric bell to be rung whenever the vessel is off her course has, it is said, been produced by Mr. Henry A. Severn. The captain of the ship sets the index hands to a certain angle, allowing the steersman a given latitude for deviation either to port or starboard. Should the ship be steered off her course beyond the limit allowed on either side, an electric alarm bell rings, and continues ringing until the right course is resumed.

—*Bombay Review*: In taking leave of the *Evangelical Review* we cannot help expressing our sincere regreat at the retirement, from the editorial office, of the Rev. Mr. Park. The *Review* owes its origin entirely to this gentleman, and the way in which it has been conducted for the last six years makes our regret at parting with the editor more lively. Mr. Park's personal explanation in his Editorial Valedictory is of exceeding interest; and one of the concluding paragraphs shews what amount of self sacrifice the retiring editor has cheerfully made for the performance of the self-imposed task in the true spirit of the motto that adorns the title-page—"Prove all things: Hold fast that which is true."

## Tuesday, October 21.

—Press Commissioner: Reports show that on the line beyond Ali Khel to the Shutur Gurdan the independent tribes were still assembled and were making hostile demonstrations against our posts. These, however, are held in strength, while reinforcements were coming up to facilitate active measures if necessary against the disaffected gatherings not only from Kurrum but also from the Cabul side.

—*Times of India*: "Some years ago the commandant of a British regiment who was very hostile to the movement was written to by the authorities to know how teetotalism affected the health of the men in his corps. He wrote the somewhat startling reply that half the teetotallers in his regiment had died, and the other half had been invalided to England. This answer was considered so unsatisfactory, not to say ghastly, that further explanation was called for, whereupon the commandant in question explained that there had only been *two* teetotallers in his regiment, and of these one had died and the other had been sent home."

—*Bombay Gazette*; telegraphed from Shuturgardan: Over half a million Snider cartridges were found in the Bala Hissar, and will be very useful to us. On the 7th inst, during the fight at Charasia, the enemy exploded a large magazine in their cantonment. I visited Shepur yesterday, and for one hundred yards on every side everything was in ruins and level with the ground; shot and shell lying all about. The Kotwal of Kabul is to be hung. 42,000 rounds of ammunition were fired away in the action of the 6th instant, while taking Charasia heights. Rifles and muskets are coming in at the rate of about 200 daily; to-day 500 were received. It is rumoured that nine Turkestan regiments are advancing to fight us; they are near the Bamin.

—Same; Cabul, through Ali Kheyl: The citadel has been blown to pieces by a series of disastrous explosions. It is the universal opinion that the first explosion in the arsenal was owing to treachery. It took place at 1-15 p.m., the second at 4 p.m., and the third at 2 a.m. The upper citadel is blazing and is a mass of ruins. A million rounds of small arms, ammunition, with hundreds of live shell were also ignited. The city people have suffered very severely, as the *debris* flew out in their direction. The pay of the 5th Goorkhas, who were quartered in the Bala Hissar, was being distributed under the arsenal walls when they fell killing the Subadar Major and five pay havildars. Besides these men the guard of a havildar and eleven sepoys over the arsenal itself perished. Seventeen Goorkhas are wounded, Capt. Shafto, R.A., missing—his fate remaining uncertain.

## Wednesday, October 22.

—The following telegram, dated Simla, 20th October, 3-25 p. m., has been received by the Bombay Chamber of Commerce from the Director-General of the Post Office:—"Mail departure from Bombay under new contract fixed for Saturday."

—*Overland Mail*. Obituary of the week.—Field Marshal Sir W. Rowan, G. C. B.; Rev. B. Sharp, Chaplain, Bengal; Lieutenant G. J. Dewar, late Madras N. I.; Lieut.-Gen. C. Hind late 45th Regt.; General J. Simmons, Smith, laqe 14th Light Drags.; F. C. Marshall, late P. W. D. India; W. Macka, P. W. D., Bengal; Lady Edith Campbell; the Hon. G. M. Yorke, Dean of Worcester; Mr. C. T. Swaston, Q. C.; R. W. Laws, late Bengal Pilot Service.

—The Bishop of Manchester, preaching at a consecration service at St. Peter's, Blackley, took occasion to acknowledge the good feeling existing among all denominations in that parish towards the Church.—

He singled out the Wesleyans for special mention. "He thought it would be a glad day, both for Churchmen and Wesleyans, if they could once more be united together in one body." It would rejoice him to see, "if not an absolute union, yet what the French call a *rapprochement*," between Church people and Wesleyans, whom he never liked to regard as separate bodies. Preaching at the anniversary of the opening of a seaman's orphanage at Liverpool, the same right Rev. Prelate dwelt on the subject of charity. He was quite satisfied he said that our habits of indiscriminate and misdirected benevolence were doing as much to pauperise the lower strata of society as their own insignificance and thriftlessness. He wished that our benevolent institutions would reorganise and co-ordinate themselves on the principle that no undeserving person should get help and no deserving person should suffer need.

—Lord Selborne, on Sept. 29, laid the foundation-stone of a new church to be erected in South Bromley, a populous district near the East India Docks.

Special interest attaches to this church, as it is the result of a mission sustained by the masters and boys of Winchester College, who for three years have paid the stipend of a missionary curate in that part of London.

—*Bombay Gazette*. "Dacoities still abound. In our impression of Monday we published a report to the effect that a band who were on their way to join the noted dacoit leader, Tatia Muckajee, had been captured by a detachment of the Poona Horse near the village of Bhopgaum. We now learn that Khan Saheb, an escaped dacoit convict, has recently been raiding with a hundred armed men on the south-east Nizam's frontier of Dharwar, near Gadag. Permission has already been given for troops to be sent out from Dharwar; but we learn that

on Saturday last Khan Saheb and one of his sub-leaders were killed, five of his men captured, and the rest of his gang dispersed. Of the men concerned in the recent dacoities in Satara, we learn that nineteen of them had been captured by Captain Codrington."

—Same. "Fever is very prevalent in the Punjab as well as in the North-West Provinces. During the week ending 27th September, the last week for which complete returns have been published; there were 16,628 deaths registered, as against 11,713 for the week before. Of the former, 9,516 deaths were registered in the six districts of Gurgaon, Rohtak, Karnal, Rawalpindi, Delhi, and Hissar,—"a fatality quite enormous, and with an increase of fifty-three per cent. against that of last week." There is one town, Farukhnagar, which counts one hundred and twenty-three deaths in a single week, out of a comparatively very small population of ten thousand. The great majority of these deaths are due to the habits of natives, such as sleeping out in the open air without the slightest regard to variations of temperature."

## Thursday, October 23.

—Poona, Oct. 22. The trial of Wassudew Bulwunt and fifteen others commenced to-day before Mr. A. Keyser, First Class Magistrate.

—The friends of the late Colonel Baigrie have subscribed for a memorial. The Committee of Management have proposed and Govt. has agreed—"that the memorial shall take the form of an Art Gallery in Bombay, to be called—'The Baigrie Gallery,' the fund, which amounts to ten thousand rupees to be invested and devoted to this purpose. The interest accruing be devoted to the purchase of works of art consisting of oil paintings and sculpture, either originals or copies, by artists of acknowledged merit. Suitable accommodation for the gallery be provided in the School of Art or other public building in Bombay.

—*Bombay Gazette*: "Reports on the state of the season and prospects of the crops for the week ending the 14th inst. state, that in Madras rain fell in all the districts from which reports have been received except Bellary; harvesting proceeds; prospects are fair. In Bombay good rain has again fallen in the Deccan and the Southern Maratha Country; want of water is still felt in Sind; prospects throughout the rest of the Presidency are excellent."

## Friday, October 24.

—Press Telegram Simla, Oct. 23. General Roberts at Kabul on the 18th inst. telegraphs through Jallalabad that the fire had ceased the previous day, after reaching and scorching the walls of the main powder magazine.

Captain Shafto's body has been recovered.

No post has reached Kabul for several days.

The country round Kabul is quiet, and all is well.

Aden, Oct. 23. The P. and O. Compay's S. S. Surat, with the outward English Mails of the 10th instant, left here for Bombay at midnight yesterday.

—*Bombay Gazette*, "Rangoon, Oct. 22, An Embassy to the Viceroy starts from Mandalay to-morrow, headed by Myonnghla Woondouk, a protégé of Kenwoon Mengyee, and the Pio None of Archibald Forbes's narrative. His appointment seems a practical refutation of the numerous rumours rife here to the effect that Kenwoon Mengyee has been imprisoned and beheaded. The object of the Embassy is unknown yet; but it may easily be conjectured."

—Deaths last week, 427.

—The *Indian Mirror* gives our Lucknow contemporary a word of comfort: "The *Lucknow Witness* complains that people call it the Methodist organ, while the fact is that it is not the organ of any ecclesiastical body. We would advise our contemporary to allow the world to indulge in its own whims. We have ourselves complained of the names people persist in giving us; but we have seen it is a hopeless task to drive an idea from the world's head, when it has once entered into it. We knew of a weekly paper in Calcutta, now defunct, that proclaimed itself to be a European paper; but the wicked world wouldn't believe it and continued calling it a Native paper. The best philosophy under the circumstances is to maintain a discreet silence and think of Shakespare's consoling maxim, What's in a name?"

# Selections.

## THE FOLLY OF AN INFIDEL'S BELIEF.

W. T. H.

"Let us believe, in spite of doubts and dogmas, tears and fears, that these dear words are true."

Such is the utterance of Robt. Ingersoll at the grave of his deceased brother. A good deal has been said about the eulogy delivered by Mr. Ingersoll, from which the above is an extract. The occasion was full of suggestive thought, and the subject is not exhausted yet. Though the event was quite unusual, there was no great impropriety in the payment of a public tribute of praise to a deceased brother. And all who have written or spoken of the event, so far as I know, have accorded to the eulogist the merit of much literary excellence in the offering which he made. But there was something remarkable, to say the least, in the circumstances of that occasion. It was something unusual and remarkable that a brother should officiate at that funeral. Perhaps he chose this method of expressing his contempt for the clergy and religion. It was remarkable that both brothers should be infidels. But the most remarkable occurrence was the utterance of the words which stand at the head of this article. There was a man who had done more in his attempts to vilify Christianity than any other since the days of Tom Paine. In nearly every city in the land he had openly ridiculed religion, Christ and the Bible. He claimed to be among the advanced thinkers. He received nothing into his creed that could not be proved by process of human reason. No, not he. Hence he rejected the idea of a God, because His existence could not be proved. He discarded the doctrine of a future life, because it could not be proved. And yet, this man of such boasted adherence to reason, of such bitter and virulent antecedents, now, in that tender hour, when the cords of affection were bleeding, seems to forget all that he had said or done in opposition to the cause of Christ, and virtually gave himself away. This is what he said:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but *in the night of Death hope sees a star, listenin' love can hear the rustle of a wing.*" "Hope and listening love," for once, take the place of skepticism and see a brighter world beyond. But observe. It is hope without foundation, and love listens without a warrant. What right have hope and listening love in the creed of the infidel, who scouts at Christianity and discards the idea of immortality? Nay, it is affection for a lost brother that gets the better of the man's creed, and seeks for comfort where no comfort is. But in the next sentence the infidel eulogist is entirely forgetful of himself. He said: "He who sleeps here, when dying, mistaking the approach of death for returning health, whispered with latent breath, '*I am better now.*' Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true." Observe he does not say let us *hope* or let us *wish* these words may be true; but let us *believe* that they are. What, Mr. Ingersoll, shall we, can we, believe when the foundations of belief are torn away—when there is no God who speaks to encourage our faith, and no Christ who has come from the other world to assure our faith, and no gospel that brings life and immortality to light? Do you teach now that we can and should believe when there is no evidence to support our faith? Yes! do it "in spite of doubts and dogmas and tears and fears." Well, then, let us hear no more of the weakness and credulity of Christian believers. Christians believe, because there is sufficient evidence for their belief. But here is a man, claiming with the scientists to reject everything that has not the unequivocal climax, "*Quod erat demonstrandum,*" standing at the grave of his deceased brother, who wants us to believe that the dead are happy, when absolutely there is no foundation whatever for such faith. This is the boasted reasoning of skepticism! And such is the consolation which infidelity offers to the sorrowing in the hour of death.

But see how the man's philosophy is at fault. He talks as if, independent of any warrant for faith, we could believe by simply being willing to do so. He forgets that there are laws of belief, as well of other mental acts. Some antecedent assurance is necessary as the foundation of a valid belief. Without it whatever we may call belief is as worthless as the "baseless fabric of a dream." This is true, whether we speak of belief as it is used in common parlance, or in its somewhat technical and religious sense. In the latter sense belief is nearly synonymous with faith, and contains the additional idea of voluntary trust. In either case the antecedent assurance is absolutely essential. It matters not in what sense Mr. I. uses the term, he still violates the basal laws of all sound psychology. In religion, whenever the idea of trust is connected with belief, some kind of testimony which we regard as reliable, becomes the essential basis. For instance, if my friend assures me that gold is to be obtained by digging in a certain locality, and if I am assured of his integrity, and also convinced that he has had sufficient means of knowing whereof he affirms, his statement becomes the essential basis of *my faith, and I can believe* without doing violence to any law of my mental nature. And if I go to the precise locality and dig for the hidden treasure, no man has any right to accuse me of unwarrantable credulity, or charge me with folly in the zealous prosecution of my work of digging. But if without any such assurance, I were to commence the work of digging simply urged to it by my wish or desire to find a fortune somewhere, I should make myself a fool, and bring disgrace upon my friends, who would have some show of reason on their side were they to regard me as a fit subject for an asylum. It is precisely the folly of which Mr. Ingersoll is guilty. He discards the only authoritative declaration that we have, or can have, as to the precise locality where gold may be found, and simply on his wish to find it somewhere has commenced to dig at random. Now, we want no such philosophy or folly as this. And if this is all the consolation which infidelity affords, it becomes us, at least, to look about to see if there is not something better. Thank God! there is something better. Christianity furnishes us with an infinitely better philosophy, with an infinitely better faith, and with infinitely a better consolation.

## EVANGELICAL ALLIANCE AT BALE.

*(Concluded from our last.)*

Rev. L. B. White, M. A., followed with an address in French. He said that the aim of the Religious Tract Society was to circulate a literature which shall be penetrated with the spirit of Christ's Gospel, and always keep in view the same object—that of attracting men to the great Saviour, who is the Way, the Truth, the Life, in order that they may come by Him to their heavenly Father, and rejoice in His infinite love. This is the true secret of the power of a really Christian press—it spreads everywhere the Word of Life.

The history of missions at home and abroad is full of bright examples of souls lightened by the rays of Divine truth proceeding from the pages of Christian books, souls which have shone afterwards, and which are shining still as lights in the world, piercing the darkness of superstition and unbelief, which they will continue to do, by God's grace, until they succeed in opening the way for advance of true civilization, true progress, true liberty among the nations of the world.

It was but the other day, continued the speaker, that I was reading in the *Missionary Magazine* of the honoured Missionary Society of this town of Bâle the touching history of a young missionary who lately died in Africa, where he was labouring most devotedly for the happiness and elevation of the African race. It was a Christian tract which arrested him in his careless life, which caused him to seek the truth, and which set his feet in the way which led him to the Mission House at Bâle and to the pestilential shores of Africa.

In conclusion, he asked them all to remember that by circulating a literature which is truly and simply Christian, they were doing the work of the Evangelical Alliance. The more victories the Gospel gained the more firmly will the reign of peace and fraternity be established, the wider the extension of the influence of Holy Scripture the closer will the ties be drawn which link the natives to each other.

In the evening,

REV. CANON BATTERSBY.

preached in the French Church, on "The Vine and the Branches." In the first portion of his discourse he asked his hearers to note the close personal connection between the whole Church and Christ Himself. He identifies all with Himself, and says, "I am the vine." The branches as well as the stem are one. Just as *the Apostle Paul also in another Scripture*, using the familiar figure of the body and members, says, "As the body is one so is (not the Church but) Christ." Let us not attempt to explain away this great mystery, as the same Apostle calls it, but receive it as a most blessed but solemn fact. Christ and His Church are one; they in Him, and He in them, bound together in a living organism. He, the mighty God the Lord from heaven; they poor sinful children of the earth, but redeemed by His blood, and brought by grace into this holy fellowship. How this is brought about we are not told, but He addresses them as actually possessing this blessed union at that time. "I am the vine, ye are the branches." In fact, this also is a great secret, even as the union which springs up between two human hearts on earth is a great secret which only those who enjoy it know; a process which even in the earthly relationship we may call Divine, but much more in the heavenly and spiritual relationship between Christ and His Church. All that those Apostles could have said about it would probably be, We saw Him, we heard Him, we were drawn to Him, we followed Him; and what is there more that any of us who are now in Christ can say than this? The time, the occasion, the mode, the particular instrument by which we were brought to Christ—all these may have been quite different; but this one fact is true of us all—He revealed Himself to us, we saw Him as our Saviour, we came to Him, we trusted in Him, and now we are all His, and so—if this be so—we are, in the language of this expressive allegory—in Him, branches in Him.

In conclusion he said, Let me speak plainly my convictions, formed and strengthened by every year's observation, that we Evangelical Christians, as we call one another, or are called by others, need to be deeply humbled before our God for the want of Christ-like spirit which would attract instead of repelling men from us. We have become, many of us so hard and doctrinal, and opiniated, so intolerant of others who hold different opinions from ourselves, though really one in Christ, that men taking notice of us, are not drawn to desire to be one with us, but are confirmed the more in the rejection of Christ and His doctrine. And there is such a want of power, real power from above to convert enemies, to build up saints, to convince this world of the presence of God with us. I speak not of all, of course, here. I know that there are many bright exceptions, but why not more such? Is not the condition of Protestant Christendom at this day a matter of deep humiliation before God? And the cause of all the evil is that there has not been abiding in Christ.

The meetings of Friday morning were held in St. Martin's Church, the topics being "Christianity and Modern Society," "Present State of Mission to the Heathen," "Result of Missionary Labour in India and Africa," and other questions relating to missionary operations amongst the heathen. The chief speakers were M. le Roi Breslau, Professor Christlieb, Rev. W. Arthur, Rev. Dr. Murray Mitchell, and Dr. Heman.—(*Word and Work.*)

## EVANGELIZING IN FRANCE.

A CORRESPONDENT sends us (*Word and Work*) the following translation of a letter written by M. Alain to the Editor of *l'Echo de la Vérité*, on the work at Charenton:—

"Besides the thirty signatures of adhesion to Protestantism, more than fifty serious persons have already renounced the religion of the Syllabus, and regularly attend our meetings. These persons ask our prayers, that they may obtain an effusion of the Holy Spirit, and be in perfect communion with us. On Thursday, when I am absent, they meet with my wife for prayer and reading the Word of God, instead of attending the fetes and places of amusement which surround us. Our meetings are quiet and well attended, at least sixty every evening, and on Friday the number varies from 150 to 300. When Dr. Somerville came, from 200 to 250 were present; and yesterday M. Reveilland addressed about 300. I cannot express all we felt; the effect was thrilling, especially when, with bowed head and downcast eyes, he related his past life, far from God. Such is the power of the Gospel, that, instead of captivating us with his eloquence, M. Reveilland preferred humbling himself before us, and confessing his sins. He was sublime, when, after having finished his confesssion, he related his conversion, and the change operated in him by the Holy Ghost. We can say of this brother, that if it has been granted him to feel the effects of the vivifying light of the Spirit of God, it has also been given him to convey his impressions to his hearers. M. Reveilland can rejoice that he came to Charenton, where he was made a blessing, as I could judge when each, on leaving, expressed to me the impression he had received during that blessed evening."

On August 21st M. Vignal writes:—

"A dear widow of Charenton, whose three sons regularly attend our meetings, had a fourth, who would follow the example of the prodigal son. One day she told me this great sorrow. I replied, 'You must pray much for him. We will pray for him, and then you must seek him.' The next day they prayed for him, and the day after his brother said to his mother, 'Yesterday we united in praying for my brother; to-day I will go and seek him.' Scarcely had he walked an hour in the haunts of vice, than he met his miserable brother in an indescribable state of wretchedness, and who, astonished, exclaimed, 'What brought you here?' 'I am come to seek you, to tell you how happy we are. We have such good meetings, conducted by different Christian friends, among others M. Repoids and M. Vidal, who much desire to see you.' After some hesitation, he allowed himself to be won; and when he arrived at home, it was most affecting to see the mother embracing her her weeping son, and this young man falling on her neck, and even on his knees, asking her forgiveness, and promising that for the future he desired to do right. How much he thanked me for the advice I had given his mother! Since that time he has not missed one of our meetings, and appears happy. A few days ago he exhorted a young man, who had left his family, to follow his example, and to return to his parents. I commend to your prayers this young man, his three brothers, and five or six persons who ase preparing to become members of the church, four of whom are from Charenton."

## Miscellany.

—The *Church Missionary Intelligencer* has an admirable article on Lord Lawrence, by Robert N. Cust, C. S. who served under him in the Punjaub. We make the following extracts:

Like all men endowed with greatness of character, he drew around him a school of followers. Men admitted to his presence felt that they were face to face with a master-workman, who went to the bottom of everything, and that bottom was the best interests of the people. There were no platitudes to disguise or ignorance; there was no veneer of official phraseology to hide the absence of fixed principles; tolerant of contradiction, he was fertile in argument, and convincing in his own simple eloquence, but ready in council to admit the cogency of the views of his antagonists; but when it came to orders, there must be obedience. I myself have accepted cheerfully from him blows, which I would have tolerated from no one else, and, as I rose to power, handed them on with good will to my subordinates, for there was no *arrière pensée*, no secret intrigue: it was simply, "Do this or that, or go, and the thing was done! There was a time, when the rough-and-ready free-lances of the Punjàb were laughed at: the time came, when they were feared and imitated, when the model province stood out as the object of imitation, when the personal friends and followers of John Lawrence, long before he became Viceroy, had been translated into the highest posts in Mysore, Hyderabad, Bengal, Nagpore, Allahabad, Lucknow, and Burmah. After the Mutiny, it became the fashion to look to the Punjàb for a soldier-civilian, or a civilian-soldier, for every duty; and Lord Canning, who came very slowly and gradually into a full appreciation of the merits of a lieutenant who had obscured his own grandeur as Governor-General, replied to a remonstrance against the promotion of so many men into other provinces, that he must take more; and so, indeed it went on, until the whole of India had passed under the more or less direct influence of the new principles of administration which were shadowed forth by Dalhousie, and worked out by John Lawrence. And his power of selection—his divining-rod of a man's capacity—was wonderful. He must have, he used to say, brains or sinews: one or the other, or both. His frontier men must have sinews to guard the marches and head the foray; his councillors and his administrators must have brains. Some, like Temple, now Governor of Bombay, had both; the seat in the saddle, the bright intelligence at the council-table. He rejected the feeble fool, or the lazy giant. Moreover, he stood by his subordinates; if they made a mistake, he knocked them down himself; but, having done so, he placed his broad shield over them, and no one else should touch them. He accepted the credit of their joint success: he submitted to the blame of their co-operative failures. So men knew whom they were serving, and gave true yeoman service.

Constant intercourse with the people in their villages, seated on a log under the shady grove, on horseback, in the evening walk, climbing the mountain side, floating down the river, was the secret of his personal rule; an intimate knowledge of the language, of the people, their customs, their prejudices, their weaknesses,

and their abundant excellencies; a ready ear to their complaints, and a prompt decision; a never-failing flow of good humour and *bonhommie*, of good fellowship, and cheerful jokes, under the influence of which a man, who had lost his case, went away smiling; of distinct and simple orders, and hard blows, when occasion required: and all this accompanied by business-like method, accuracy of autograph record, simplicity of routine, promptness and clearness of account of money collected and disbursed, and immediate reply to letters received: this was the machinery by which an Oriental people, who had been untamed for three centuries, became as lambs within a decade. When the second Punjáb war broke out in 1849, and deceived by rumours, some few chieftains of the Jhelundhur Doab rose up in a parody of a rebellion, by the orders of John Lawrence I issued a proclamation to the headmen of the villages to meet us at different points of our hasty march to grapple with the insurgents. At each halting-place they were assembled in scores, and, when a sword and a pen were placed before them to select the instrument by which they wished to be ruled, the pen was grasped with enthusiasm. With the genius of a general, Lawrence planned and carried into execution this bloodless campaign, where delay would have been fatal.

His great strength was his love for the people; he resisted the Supreme Government, if it were attempted to over-tax, or pass an unpopular law: he resisted his own subordinates, if they were harsh or neglectful; he resisted the nobles of the Punjáb, and, later in life, the Taluqdars of Oudh, and the indigo-planters of Bengal, if they attempted to oppress the tillers of the soil. He ressited his own brother Sir Henry, who erred from noble mistaken sentiment, and not from sordid motives; he would have resisted the missionaries, if they had attempted to depart from the great principles of toleration (which in India they never have done), if they had erected their places of worship in offensive proximity to some shrine of local sanctity, or if they had waged war against the time-honoured and innocent family customs of the people. His ideal, which I have often heard from his lips, of a country thickly cultivated by a fat, contented yeomanry, each man riding his own horse, sitting under his own fig-tree, and enjoying his rude family comforts, may not have been the ideal of a State in the nineteenth century politically free; but for a people whose destiny it has been for centuries to be conquered, domestic comforts, and the enjoyment of their own customs, their own religion, and their own language, soften the sting of foreign domination. "An iron hand in the velvet glove; plenty of the rein, sparing use of the whip and spur; be accessible to all:" these were his maxims and his practice. If, in his morning ride, an old Sikh would seize the bridle of his horse, or in his evening walk an irrepressible old woman would clasp his legs, he would, indeed, shake them off with a full flow of vituperative vernacular, for such approaches are often the cover of the assassin; but he would carefully note the name and residence of his assailants, and, to their surprise, they would find themselves called for, and their cases attended to at the earliest opportunity. "You have been too hard upon the poor Raja" were the first words of a letter written to me more than thirty years ago, when I was pressing my hee too heavily on one of the lineal descendant of the Sun and the Moon in the lower Himalayan ranges; and the words have often recurred to me in after-life, and, with all those, who love the docile and gentle people of India, I perused, with gratitude and thankfulness, the parting admonition of the great Proconsul, when he left Calcutta for the last time—"Be kind to the Natives."

---

THE Church of God will never become a triumphal church until it becomes a singing church.

## TELEGRAPHIC NEWS.

*New York, Oct. 15th,* The Washirgton Agricultural Bureau's monthly report states that the condition of the cotton crop is 81 per cent.

*Paris, 16th.* In consequence of the election of a Communist to the Paris Municipal Council, and the demonstrations made on the arrival of the liberated Communists from New Caledonia, as also at their burials, the French Government have discussed the matter and resolved to take preventive measures if the same are continued.

*St. Petersburg, 16th* General Kaufmann is about ta return to his post of Governor General of Turkestan.

*London, 17th.* Latest advices from Capetown, dated 30th of September, state that Sir Garnet Wolseley has declared to the Boers that our policy of annexation as regards their territory cannot be revoked. The Boers, however, declare that their independence will alone satisfy them.

*18th.* At a Conservative meeting held at Manchester last night Lord Salisbury made speech, he in which he said that the appointment of a Minister of Commerce was seriously occupying the attention of the Government, though he believed that Chambers of Commerce were more effective. He recommended his hearers to continue to urge the repeal of the Indian import duties on cotton goods, and said that he felt no doubt but that they would ultimately be successful. With reference to affairs in Afghrnistan he justified the policy which the Government had pursued, and said that the main principle was defence and not dominion. He defended the acquision of the island of Cyprus which he said was a barrier to Russian aggression in South-Eastern Europe. The Balkhans were not occupied by the Turks because no fears are enttrtained of further Russian aggression in that quarter. His Lordship said that the occupation of Novi-Bazar by the Austrians precluded the passage of the Danube and the Balkans by the Russians, and that the last hope of European stability rested in Austrian independence and strength. If the rumours of a defensive alliance between Austria and Germany are true, they will be hailed with joy by all who value the blessings of peace.

*Cairo, 18th.* The difficulty which has for some time existed between Egypt and Abyssinia has at last been arranged, King John of Abyssinia having renounced all claim to Massowah,

*Constantinople, 19th.* A new Turkish Ministry has been formed, as follows:—Said Effendi, Grand Vizier; Cadri Pacha, Minister of Commerce; Edid Pacha, Minister of Finance; Sawas Pacha, Minister of Foreign Affairs; Mahmoud Nedin Pacha, Minister of Interior; Djevdet Pacha, Minister of Justice; Aarifi Pacha, President of the Council of State; Safvet Pacha, Director of Reforms.

*London, 20th.* The *Daily Telegraph* publishes a telegram from Peshawur, stating the Governor of Jellalabad reports that Nerva (Merv?) has been occupied by Russian troops after a severe engagement. The *Daily News* of this morning publishes a paragraph which states that the Government has ordered the construction of a railway as far as Kandahar. The *Times* in a leading article urges that the Duranis be invited to elect a new Ameer, subject to the approval of the Indian Government. Advices have been received that the son of the Khan of Merv has joined the Tekkes with a force of several thousand of Turcomans which he had brought from Merv to give aid against the Russians. The Russian Expedition for surveying and exploring the country and rivers between the Amu Daria and Samarcand, which started on the 17th of August, has been attacked by the Tekkes, who were however repulsed. The Afghans have welcomed the expedition, which has pronounced that the affluents of the River Amu Daria are navigable. The Peninsular and Oriental Company's S. S. Australia, outward bound to Calcutta, has broken down off the Start Point.

*London, 21st.* The *Times* publishes a telegram from Simla, stating that the Russian army operating in Turkestan has been severely repulsed and compelled to retire to the shores of the Caspian Sea.

*22nd.* The Russian Press protest indignantly against the hostile language used by Lord Salisbury in his speech at Manchester. The *Official Messenger* of St. Peterburg says that such language is not calculated to contribute towards the satisfactory relations between the two countries.

*Paris, 22nd.* M. Humbert, the returned Communist lately elected to the Paris Municipal Council, has been sentenced to be imprisoned for six months for making a seditious speech.

*23rd.* Advices from St. Petersburg state that General Kaufmann has started for Central Asia to resume military operations.

Obituary.—Lieut.-General Milne.

## PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, 20th:*

For Southampton.—Mr Macpherson, Junr and 3 children, Mrs A Campbell and child, Mr and Mrs P Heywood, Mrs Nicholetts, Messrs. F M Garrett, Macpherson, Lambert, W. Ashley, Wingate, A G Hutchings, G H Bayley junior, and R Trotter.

For Brindisi.—Mrs Cunningham and infant, Sir Michael, Westropp, Col. G. C. Depree, Messrs. W. Mackworth Young, J B Peile, H S Cunningham, Latham, Craigie, H E. Sullivan, G F Rimington and C. A. Elliott and child.

For Venice.—Mr M Baker and Mr Morris.

For Aden.—Mr Cartwright.

## PASSENGERS ARRIVED.

Per Str. *Branksome Hall.*

From Liverpool 18th. Mr. and Mrs. R. B. Thomson and 2 children, Mr and Mrs Boyd, Lieut and Mrs Willoughby, and 2 children, Mrs Irwin, Miss Hilda Bowcroft, Mrs Hamilton, Miss Ethel Hamilton, Mrs Cruickshank and 4 children, Dr Weir, Messrs A Ewbank, Kazi Shahabdeen, F. G Lincoln, and J E Huddleston.

# Domestic Occurrences.

## BIRTH.

PENNOCK—October 20th, at Bhusawal, the wife of Mr. J. F. Pennock, of a son.

## MARRIAGE.

LEQUESNE—SUTCLIFFE—October 23rd, at Christ Church, Byculla, by the Rev. G. C. Reynell, M. A., W. H. LeQuesne. Esq., C. E., Poona Irrigation, to Lavinia. daughter of J. Sutchliffe, Esq., of Manchester.

## DEATH.

CHAMBERS—October 12th, at *Nagpur, C. P., Elizabeth,* the wife of Edwin Chambers, Superintendent, Office of Commissioner of Excise, &c., aged 27 years.

# Advertisements.


## PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 35 Tank Street, New Nagpada, Bombay.

## HOUSE OF HOPE.

THIS Home (now in Falkland Road near the bridge,) is supported by public contributions. It is in need of funds. Address Miss Matilda Miles, Supdt. House of Hope, or Mrs. Alice Firth, Secretary, 50 Grant Road.

## BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family. Standards 18 in the Boy's School, 1-5. in the Girls School. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

## SARSAPARILLA.

### WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY

*THE FACULTY AS A WONDERFUL PURIFIER*

OF THE HUMAN BLOOD.

It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See *that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.*

## WILKINSON'S

### BRONCHIO-THORACIC LOZENGES.

---

AROMATIC TINCTURE OF QUINOIDINE.

---

## WHITMORE'S

### COMPOUND LINIMENT OF ARNICA.

---

### STOMACHIC DINNER PILLS.

---

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

GRATEFUL—COMFORTING

## EPPS'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —See article in the *Civil Service Gazette.*

Made simply with boiling water or milk.

Sold only in Packets labelled :—

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

---

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.
R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

---

## POONA CONFERENCE SCHOOL.

| | Rs. |
|---|---|
| For boarding, per month,..... | 25 |
| „ two from the same family... | 45 |
| „ Tuition Rs. 3, 4 and ..... | 5 |
| „ Piano or Harmonium, extra, | 5 |

Apply to,

Rev. W. E. Robbins, A. M.

Principal,
East Street,
Poona.

---

## MRS. PAYNE

### MONTHLY NURSE.

Apply. Female work shop.

## WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

## DR. SCOTT'S BILIOUS & LIVER PILLS

### STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

**8, King William Street, Charing Cross,**
Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

---

## A NEVER-FAILING REMEDY

### FOR LIVER COMPLAINTS.

### DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a differents medicine; If you ask for "Bilious and Liver Pills," you will get a supurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA Messrs. TREACHER & Co., Limited Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.


ASIATIC SOCIETY OF MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

## BOMBAY TRACT AND BOOK SOCIETY.

New books &c. received per mail arrived 1st October.

| | Rs. | a. | p. |
|---|---|---|---|
| Midnight Marches through Persia—H. Ballantine | 7 | 0 | 0 |
| Saving Truths of Christianity | 3 | 12 | 0 |
| The Mysteries of Christianity | 4 | 11 | 0 |
| Theism—Flint— | 4 | 11 | 0 |
| The Gospel of the Resurrection | 3 | 2 | 0 |
| Whiston's Josephus | 3 | 2 | 0 |
| Cook's Boston Monday Lectures—Selections | 0 | 15 | 0 |
| Bowen's Daily Meditations—new edit. | 3 | 2 | 0 |
| Colloquia Peripatetica—Notes of Conversations with the Late Dr. J. Duncan | 3 | 2 | 0 |
| Entering on Life—Geikie— | 2 | 3 | 0 |
| Talmage's Sermons—Series 1 to 5 each | 1 | 4 | 0 |
| —do— One Thousand Gems | 0 | 15 | 0 |
| —do— Around the Tea-table | 1 | 4 | 0 |
| The Battle of Unbelief—Carlyle— | 3 | 2 | 0 |
| Life of Christ—Pressénse | 5 | 10 | 0 |
| The Family; its Duties, Joys and Sorrows, by Count De Gasparin | 4 | 11 | 0 |
| Micah, the Priest—Maker—Binney | 3 | 2 | 0 |
| "It is written again"—Breay | 2 | 3 | 0 |
| New Lights upon Old Lines | 3 | 12 | 0 |
| Lines of Light on a Dark Back-ground By the Author of "Our Coffee Room" | 2 | 3 | 0 |
| The Land and the Book—Thomson— | 4 | 11 | 0 |
| The Anchor of the Soul. Arnot | 3 | 2 | 0 |
| The Parables of Our Lord —do— | 4 | 11 | 0 |
| The Soul's Desires answered in the Words of Scripture—Illtd with photographs | 6 | 9 | 0 |
| The Bird—Jules Michelet | 6 | 9 | 0 |
| The Insect —do— | 6 | 9 | 0 |
| The Christian Evidence Series — 11 vols. each | 0 | 15 | 0 |
| The Christian Contemplated—Jay— | 3 | 2 | 0 |
| Strivings for the Faith | 1 | 9 | 0 |
| Heroes of the Mission Field | 3 | 2 | 0 |
| Spent in the Service—A Memoir of the Rev. A. Daunt, D. D. | 4 | 11 | 0 |
| Emblems, Divine & Moral—Quarles— | 2 | 13 | 0 |
| Half Truths & the Truth—Manning— | 4 | 6 | 0 |
| *Lately out of Stock.* | | | |
| The Enlarged Songs & Solos: words only @ 0-1-9; 0-2-6; 0-5-0; 0-10-0 & 0-15-0; words & music, @ 0-10-0; 0-15-0; 1-4-0; 1-9-0; 2-13-0; 3-2-0 & 4-11-0. | | | |
| Buddhism by Rhys Davids | 1 | 9 | 0 |
| Law's Works—4 Vols. | 4 | 8 | 0 |
| The Midnight Sky-Dunkin | 4 | 4 | 0 |
| Biblical Geography and Antiquities—Barrows | 3 | 11 | 0 |
| *Christmas and New Year Greetings.* | | | |
| A choice selection of Cards imported in good time for despatch to Friends at Home. | | | |
| Frances Ridley Havergal. A card in Memory of | 0 | 10 | 0 |

A large quanitity of Back Nos. of Magazines, now sorted, can be had at half-price; very suitable for distribution in Hospitals, Jails, Barracks, Ships &c.

Publications of the CHRISTIAN VERNACULAR EDUCATION SOCIETY in ENGLISH, MARATHI, GUZERATHI, and HINDUSTANI.

TRACTS.—In ENGLISH and FOREIGN EUROPEAN languages, MARATHI, GUZERATHI, HINDEE and URDU—Catalogue to be had on application.

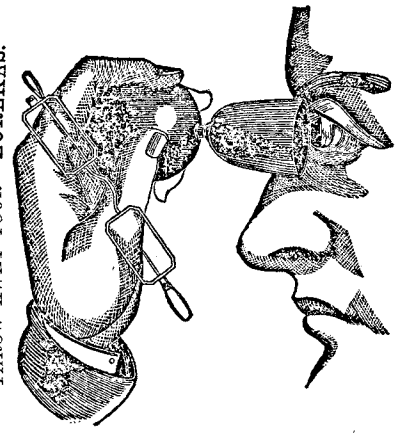
*Recent Marathi Publications:—*

| | | | |
|---|---|---|---|
| Moody's Addresses | 0 | 1 | 0 |
| Narnayak; a Story based on the Parable of the Prodigal Son | 0 | 2 | 0 |
| History of Moses } Illtd with | 0 | 1 | 0 |
| Wonderful Works } 7 Oil plates | 0 | 1 | 0 |
| Pilgrimage to Nasik | 0 | 0 | 6 |
| Memoir of Rev. Ed. Payson. D.D. | 0 | 0 | 6 |
| The Sinless Prophet of Islam | 0 | 0 | 3 |
| The Faithful Dog | 0 | 0 | 6 |
| Uncle Johnson | 0 | 0 | 6 |

All orders to be addressed to
The Superintendent
Tract and Book Society,
Bombay.


## WONDERS OF THE AGE !!!

*SPECTACLES AND SURGICAL OPERATIONS RENDERED USELESS.*




*RESTORE YOUR SIGHT.*
*SAVE YOUR EYES.*

## OLD EYES MADE NEW !

All diseases of the Eye successfully treated by Dr. J. Ball & Co., numbering over 17,000 cases since 1860. No case of injury ever resulted from the use of Dr. J. Ball & Co.'s Ivory and Lignum Vitæ Eye-cups.

By the application of the Eye-cups a few minutes each night before retiring to bed the following diseases will be cured :—

1. IMPAIRED VISION.
2. PRESBYOPIA, or Fair or Long Sightedness.
3. DIMNESS OF VISION, commonly called Blurring.
4. OVER-WORKED or weak eyes.
5. ASTHENOPIA, Running or Weak Eyes, or Weakness of Sight.
6. EPIPHORA, or Watery Eyes.
7. PAIN IN THE EYEBALL.
8. AMAUROSIS, or Obscurity of Vision.
9. PHOTOPHOBIA, or Intolerance of Light.
10. WEAKNESS of the Retina and Optic Nerve.
11. MYODESOPSIA, or Specks, or the appearances of floating or moving bodies before the Eyes.
12. OPTHALMIA, or Inflammation of the Eye and its appendages.
13. CATARACT EYES.
14. STRABISMUS, or Squinting.
15. HEMIOPHIA, or Partial Blindness.
16. SORE EYES, Acute or Chronic.
17. ULCERATION, TOTAL BLINDNESS, and the worst Diseases of the EYE &c.

The answer to the following questions will enable us to send a suitable pair of Eye-cups to you.

1. State the time when your eyesight began to fail.
2. How long are you using glasses?
3. Are your eyes large, medium or small?
4. Are your eyes naturally weak or strong?
5. Have your eyes ever been inflamed?
6. State to the best of your knowledge the disease your eyes have been affected with, and the medicine you used.
7. State your age and occupation.

The Eye-cups are put up in gold boxes, two in each box, with full directions how to use them; and will be forwarded to any address on receipt of the order with remittance.

| | Rs. | As. |
|---|---|---|
| New Patent Improved Ivory Eye-cups. | 32 | 0 |
| New Patent Improved Lignum Vitae Eye-cups | 18 | 0 |
| New Patent Improved Lignum Vitae Eye-cups with Myopic attachments for the cure of short sightedness | 20 | 0 |

For full particulars a Book and circulars will be sent on receipt of eight half anna postage stamps and your full address.

Please mention where and when you saw the advertisement.

M. Brothers & Co. 300 Lall Bazar St. (next to Cones & Co.) Calcutta.
Sole Agents for Dr. J. Ball, & Co., in the East Indies.

## THE INDIAN METHODIST WATCHMAN.

Monthly 16 pp. Rs. 2. Per year. An Evangelistic and Pastoral Paper.

*Address. C. Moore, Publisher.*

*Vepery Dispensary, Madras.*

## THE EARLY DAY'S COMPANION.

FOR FREE DISTRIBUTION.

*Well adapted to the young.*

For six months, we are prepared to circulate gratis 3,000 copies monthly.

Send address and particulars to W. J. Gladwin, Secundrabad, Deccan.


METHODIST EPISCOPAL CHURCH.

Public Services as follows: on Sundays, at Falkland Hall (back of Grant Road Theatre) 8 A. M. and 6 P. M. and at Dean Hall, Fort (back of Old Secretariat) and at Nabab's Tank Lane, Mazagon, at 11 A. M. and 6 P. M. Also at each place, on Mondays and Thursdays at 7-30 P. M. English speaking natives are cordially invited. S. School, Falkland Road, 7 A. M. At the otherplaces, 9-30 a. m.


## BOMBAY GUARDIAN.

*PRICE REDUCED TO Rs. 6.*

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press*, No. 36, *Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

*P. S.* Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

Printed and Published for the Proprietor by Shiwram Shridhar Joshi, *Printer* at the Anglo-Vernacular Printing Press, No. 36, Tank Street, New Nagpada Bombay.


ANTICSOCIETY MUMBAI